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[VOL. IV.

As connected with the Life of Bishop Skinner, in the two preceding numbers, we commence the publication of the *Annals of Scottish Episcopacy*. The distinguished and pious Bishop Horne regarded the Scotch Episcopal Church as most nearly resembling the Church in her apostolical and primitive days. From the line of the Scotch Bishops, as well of the English, our Episcopacy is derived. A history, therefore, of this apostolical and primitive Church, during that interesting period in which she emerged from her suffering state to her present distinction, connected as this history is with many events and characters in which the American Episcopal Church is interested, we trust will be acceptable to our readers.

*Annals of Scottish Episcopacy. By the Rev. JOHN SKINNER, A. M. of Forfar.*

THE Ecclesiastical History of Scotland, by Bishop Skinner's father, reaching down from the first appearance of Christianity in this kingdom to the first of May, 1788, the present humble Annalist of Scottish Episcopacy is to be understood as commencing his labours from that date. Yet, as the work is meant to be conducted so as to illustrate the character, the views, and the exertions of the late senior Bishop and Primus, it is necessary for the author to trace back his steps to the year 1784; when the event of Bishop Seabury's consecration, for the State of Connecticut, in North-America, first "introducing Bishop Skinner to the knowledge and acquaintance of some eminent divines of the Church of England," ultimately led to the striking change wrought on the face of the Episcopal Church in Scotland, during the thirty-four years of the Bishop's Episcopate.

At the time when the Rev. Dr. Samuel Seabury was in England, (whence

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he obtained his letters of orders,) exerting himself for the establishment of a regular Episcopacy in the State of Connecticut, in North-America, a gentleman of equal worth and equal eminence in his station, the Rev. Dr. T. B. Chandler, formerly Rector of Elizabeth-town, in the State of New-Jersey, was resident also in the British Metropolis, entrusted with a similar commission by the Episcopal Clergy of Nova-Scotia, in aid of the Church in that settlement.

On the first day of April, 1785, Bishop Skinner wrote to this gentleman as follows:—

**LETTER I.**

BISHOP SKINNER TO DR. CHANDLER.

"I hope you will excuse this trouble from one who wishes to be known to you as the friend of Dr. Seabury, anxious for the welfare of that worthy man, and for the success of his designs. In a letter which I had from him lately, dated at Gravesend, when I suppose he was waiting his embarkation, he mentions you as a person with whom I may freely correspond, about sending some copies of a sermon, preached here at his consecration, for sale in London. In itself this is a matter of no moment, but I cannot help looking upon it as a fortunate circumstance, in so far as it affords me an opportunity of introducing myself by letter to your acquaintance, as one who sincerely wishes a happy issue to the good cause in which you are engaged. Allow me, therefore, good Sir, to entreat the favour of a few lines from you, when anything occurs which you think interesting to that cause, I mean to the establishment of a pure and primitive Episcopacy in the Western World.

"Our worthy friend, who is now, I hope, crossing the Atlantic for that

blessed purpose, will have many difficulties to struggle with, and much opposition to encounter; but his cause is God's, his heart is good, his resolution firm and steady, and I trust in the mercy of his heavenly Master, that these will ensure success to his pious services. He has promised to write to me on his arrival in America, and, I doubt not, he will be as good as his word. But as you will perhaps have occasion to hear more frequently from him, I shall think myself highly obliged to you for any intelligence respecting him or his affairs which you may be pleased to communicate. For, besides my being very much interested in his matters, from a similarity of office and character, the short time I had the pleasure of seeing and conversing with him here, has given me such a high opinion of his personal worth, as must ever entitle him to my warmest esteem and most affectionate remembrance. This honest declaration, therefore, of my attachment to Bishop Seabury, will, I hope, plead my excuse with his worthy friend, Dr. Chandler, for thus intruding upon him without a more formal introduction. I have taken the opportunity of a private bearer to convey this to your hand; but if honoured with a reply, let me beg that it be sent by post, as the surest and speediest mode of conveyance. Accept of my best respects, &c.

## LETTER II.

DR. CHANDLER TO BISHOP SKINNER.

*"London, April 23d, 1785.*

"About three days ago I was honoured with your very friendly and obliging letter of the first instant. I feel myself greatly indebted to my excellent friend, Bishop Seabury, for having mentioned me in such a manner as to occasion the offer of so reputable a correspondence as is presented in your letter; and were I to remain in a situation that favoured it, I should embrace it with all thankfulness. But I am soon to embark for America, and for a part of it where, during my continuance there, I shall be unable to answer your expectations.

"You may, perhaps, have heard,

that after having been separated eight years from my family, which I left in New-Jersey, I have been detained here two years longer, with the prospect of being appointed to the superintendency of the Church in our new country. This business, though the call for it is most urgent, is still postponed; and it appears to be in no greater forwardness now than it did a year ago. In the meanwhile, I am labouring under a scorbutic, corrosive disorder, which renders a sea voyage and change of climate immediately necessary. I therefore thought proper to wait upon the Archbishop a day or two ago, to resign my pretensions to the Nova-Scotia Episcopate, that I might be at liberty to cross the Atlantic and visit my family, consisting now of a most excellent wife and three amiable daughters. His Grace would not hear of my giving up my claim to the above mentioned appointment, but readily consented to my visiting my family, on condition that I would hold myself in readiness to undertake the important charge whenever I might be called for, which I promised, in case my health should admit of it. Accordingly, I have engaged a passage in a ship bound to New-York, which is obliged to sail by this day fortnight. By this migration you can be no loser, if you will be pleased in my stead to adopt, for your correspondent, the Rev. Mr. Boucher, of Paddington, a loyal clergyman from Maryland, the worthiest of the worthy, and one of the most confidential friends of Bishop Seabury. I have taken the liberty of showing him your letter, and making him the proposal. He will think himself happy in answering your inquiries from time to time, and will, as a correspondent, be able to give you more satisfaction than I could.

"I have often expressed my wish that your truly valuable consecration sermon might be advertised for sale in this city. If this had been done while the occasion was fresh, I am persuaded that a large edition would have sold, and much good would have resulted from it. I am of opinion that, late as it now is, many copies would still be

called for were they known to be at hand. I should think Mr. Robinson, of Paternoster-Row, might be properly employed in that way, who has mostly published for Mr. Jones, and sometimes for Dr. Horne. By the bye, it gives me pleasure to see my two learned friends here mentioned, honoured with your notice. In this sermon you have ably, clearly, and unansweredably explained the origin and nature of ecclesiastical authority, and ‘he that hath ears to hear let him hear.’

“ This is a subject which I have repeatedly had occasion to consider, in the course of my publications in defence of our claim to an Episcopate, and I am ashamed to find that it is so little understood by the English Clergy in general.

“ Dr. Seabury, of whom you cannot have so high an opinion as I have, because you are not so well acquainted with him, left the Downs on the 15th of last month; on the 19th he was 65 leagues west of the Lizard, with a fair prospect of a good passage, at which time he wrote to me. It appears from the late letters from America that there was great impatience for his arrival, and no apprehension of his meeting with ill-treatment from any quarter. In my opinion, he has more trouble to expect from a certain crooked-grained false brother, (of whose character you must have some knowledge,) than from any other person. I mean Dr. S—th, late of Philadelphia College, now of Maryland. He is a man of abilities and application, but intriguing and pragmatical. His principles, with regard both to church and state, if he has any, are most commodiously flexible, yielding not only to every blast, but to the gentlest breeze that whispers! With professions of great personal esteem for Dr. Seabury, made occasionally, he has always counteracted and opposed him as far as he dared, and I doubt not but he will continue to oppose him in his Episcopal character. He will be able to do this more effectually if he succeeds in his project of obtaining consecration himself, with a view to which he is said to be about embarking for Britain. His charac-

ter is so well known by the Bishops here, that I trust they would have the grace to reject him, even were he to carry his point with the ministry; and I am sure there is no danger of his imposing upon your venerable synod. Before I was aware I have got to the end of my paper, and must now take my leave, but I hope only for a little while; for wherever or however Providence may dispose of me, I shall be happy in any opportunities of proving myself your very respectful and obedient servant.”

Previously to receipt of this letter, it is doubtful whether Bishop Skinner had ever heard of Mr. Boucher, more than by name. Eager, however, to learn tidings of the first Bishop of the Western Hemisphere, he introduced himself to Mr. B. by letter, thus—

### LETTER III.

BISHOP SKINNER TO THE REV. JONATHAN BOUCHER.

“ Aberdeen, 25th June, 1785.

“ Sometime ago I wrote to your acquaintance, Dr. Chandler, begging, as a singular favour, that he would be kind enough to communicate to me any interesting intelligence he might receive of our worthy friend, Bishop Seabury, of whose welfare and success, you may believe, I will ever be anxious to hear. The good Doctor lost no time in making a most obliging return to my letter; but informed me, to my great regret, that his state of health was such as to render a sea voyage absolutely necessary for the recovery of it, and that he was to sail in a short time for New-York, being obliged to leave the great object of his coming to Britain unaccomplished. Pity were it that a design so laudable, and so essential to the interests of religion in the new province, should thus be set aside by reasons of state, without any other formidable impediment in the way of it.

“ With uncommon attention to my anxiety, after informing me of his intended departure from England, and the afflicting cause of it, Dr. Chandler adds, ‘that by this migration I can be no loser, if in his stead I will adopt for my correspondent the Rev. Mr.

Boucher, of Paddington,' of whom he gives a most amiable character; and, what endears you still more to me, describes you as one of the most confidential friends of Bishop Seabury. As such, I now gladly embrace the opportunity of introducing myself to you, in hopes that, by the time this reaches your hand, there will be some account of the good Bishop's arrival in America, if it has pleased God to grant him a speedy and prosperous voyage, for which I doubt not the prayers of many have been devoutly addressed to heaven.

"The Bishop promised to write to me from Halifax, if he found any vessel there for Scotland. But as you will probably hear of him, if not from him, sooner than I can expect, and often than he will have occasion to write to me, it will be doing me a very great favour, if you will be so good as to inform me, from time to time, what accounts you may receive either from him or of him, such as you think will be acceptable to one who loves and esteems him, and wishes his success and happiness, as I do. This is a task which I would not have presumed to impose on you, had not Dr. Chandler so kindly paved the way for it.

"Our amiable friend, the Bishop of Connecticut, will have many difficulties to struggle with in the blessed work he has undertaken; and particularly from certain occurrences in some of the southern states, which will, I fear, create no small opposition to the conscientious discharge of his duty. The busy, bustling President of Washington College, Maryland, seems to be laying a foundation for much confusion throughout the churches of North-America, and it will require all Bishop Seabury's prudence and good management to counteract his preposterous measures. I saw a letter from this man lately to a Clergyman in this country, wherein he proposes to be in London as last month, and wishes to know what the Bishops in Scotland would do, on an application to them from any foreign country, such as America is now declared to be, for a succession in their ministry, by

the consecration of one or more Bishops for them! By this time, I suppose, he knows both what we would do and what we have done; and perhaps is not ignorant, that, as our terms would not please him, so his measures would be equally displeasing to us.

"I have seen, in the Gentleman's Magazine, various strictures on the subject of Dr. Seabury's consecration; and the sermon preached on the occasion has been criticised, and some passages in it found fault with, as disrespectful to the English Bishops, and even to the authority of the British Parliament. As the author intended not his discourse for the meridian of London, he was at no pains to adapt it to the notions that are cherished under the warm sunshine of civil establishment; it is sufficient for him, if it meets with the approbation of the truly wise and worthy, wherever they be, that look more to the things of Christ than to the things of this world."

Mr. Boucher being on a continental tour when this letter reached him, delayed answering it until his return to England. The following grateful communication, of date the 6th of December, 1785, was then despatched from Epsom.

#### LETTER IV.

REV. JONATHAN BOUCHER TO BISHOP SKINNER.

"When your very obliging and acceptable favour of the 25th June reached Paddington, I had just left it to go on a long tour into Germany and France, from which I returned late in October. Your letter was delivered to a most valuable and confidential friend, William Stevens, Esq. who is also the friend of all your friends. Mr. Stevens tells me he acquainted you with my absence, which, I hope, would apologize for my not having sooner thanked you for what I really consider as a very great favour.

"No doubt you have long ago heard of good Bishop Seabury's arrival, and most affectionate reception among the poor scattered sheep of yonder wilderness. He carries himself with such a steady prudence, as to

have commanded the respect of even the most spiteful ill-willers of his order; and, with all the countless difficulties he had to encounter, yet, by the blessing of God on his firm mind, there is, I trust, little doubt that the Church will grow under his pastoral care. I have as yet heard only of his having ordained five presbyters, one or more of whom are from the Southern States, which I mention, as considering it as an acknowledgment of his powers, even beyond the limits of his professed district.

"A general convention of the Episcopal Clergy of all North-America, made up of an equal proportion of lay members, was to meet in Philadelphia about Michaelmas, to form some general plan for the whole Episcopal Church. Dr. Seabury, I have understood, though not from himself, was invited and pressed to attend this meeting, but he very prudently declined it, as, from its motley composition, he could not be sure of things being conducted as they ought. He will be there, however, or has been there, (and Dr. Chandler also,) with his advice and influence; and this is the only reason I have to form any hopes of any good coming from the meeting.

"I hear of some very alarming symptoms attending the poor Church in the Southern States. The few Episcopal Clergymen left there are not, as you may imagine, men the most distinguished for abilities or worth. The enemies of the Church see this, and avail themselves of it. I have sundry late letters from thence, which all speak, far too confidently, of some wild purpose of forming a coalition, (too like some other coalitions) between the Episcopilians and Presbyterians. I have, by every means in my power, put those, over whom I have any influence, in my old neighbourhood of Virginia and Maryland, on their guard against a measure which I cannot but deem insidious, and therefore likely to be fatal. And I have also called in the aid of those stout champions, Drs. Chandler and Seabury. God grant that our united efforts may all avail! It adds not a

little to my apprehensions, that all these things are carrying on within the vortex of Dr. S—th's immediate influence, who is bent on being a Bishop, '*per fas aut nefas*', and who, if he cannot otherwise compass his end, will assuredly unite with the P——ns; and so Herod and Pontius Pilate shall again be made friends!

"You may not perhaps have heard, as I have, that he affected to be much pleased with Dr. Seabury's having returned to America, invested with the Episcopal character, all which will be abundantly explained to you when I farther inform you of his having found out that one Bishop alone may, in certain cases, consecrate another. The English of this is plain, and may account for your not having seen him in Scotland! The case is a ticklish one, and will require poor Seabury's utmost skill to manage. He knows S—th well, and, of course, thinks of him as we all do. Yet, if S—th is thus properly consecrated, such is his influence, it may be the means of preventing that sad state of things in Virginia and Maryland which I hinted at above. Yet it is dreadful to think of having such a man in such a station! I daily expect further and fuller accounts, and, on your signifying that it will not be disagreeable to you, I shall have much pleasure in communicating them."

The reader will not doubt of Bishop Skinner's eagerness to cultivate a correspondence, in all respects so desirable as was the correspondence of this zealous friend of Church and State. Early in the ensuing year, therefore, the Bishop replied to the above interesting letter.

#### LETTER V.

BISHOP SKINNER TO MR. BOUCHER.

"Aberdeen, Jan. 4, 1786.

"I acknowledge, with much satisfaction, the favour of your obliging letter of 6th December, which I received with the greater pleasure, as the intimation given by your friend, Mr. Stevens, of your absence had unluckily not come to my hand. The accounts of good Bishop Seabury's favourable reception in America, you

may believe, were highly agreeable to me, and my brethren of the Episcopal Church in this country; and though as yet we have not had these accounts confirmed under his own hand, we have no doubt but that a little time will bring us these refreshing tidings, and open up a happy correspondence between the pastors of the truly 'little flock' here, and those of the 'many scattered sheep of yonder wilderness.' I observed in the newspapers the other day a paragraph, as quoted from the *Maryland Journal*, which gives no more, I hope, than a true account of our worthy friend's proceedings, and the honourable reception he has met with. The description you give of the alarming symptoms appearing in the Southern States, is indeed very affecting, and shows such a miserable deficiency in point of knowledge, as well as zeal, among the Episcopal Clergy in those parts, as could hardly have been suspected among any who had received regular Episcopal ordination. It gives me some comfort to hear that such able advocates for primitive truth and order as Dr. Chandler and yourself, are stepping forth in opposition to the wild undigested schemes of modern sectaries. God, of his mercy, grant success to your endeavours in so good a cause, and raise up many such to strengthen the hands of his faithful servant, the Bishop of Connecticut, while he stands single in the great work he has undertaken. But is there no prospect of his getting some fellow-workers of his own order, to assist him in stemming that torrent of irregularity which seems to be pouring down upon him from the Southern States? What you mention of my countryman, Dr. S—th, is too much of a piece with his former conduct, and plainly shows what some people will do to compass the end they have in view.

"As to what the Doctor has found out in favour of a *singular* consecration, I know nothing that can justify such a measure but absolute necessity, which in his case cannot be pleaded, because, in whatever way the Scottish Bishops might treat an application in his behalf, there is no reason to doubt

of their readily concurring in any proper plan for increasing the number of Bishops in America. And as Dr. Seabury must be sufficiently sensible of their good inclinations that way, I hope he will be the better able to resist the introduction of any disorderly measure which might be made a precedent for future irregularities, and be attended with the worst of consequences to the cause of Episcopacy. If S—th must be promoted to the Episcopate at all hazards, let him at least wait until there be a canonical number of Bishops in America for that purpose. That thus, whatever objections may be made to the man, there may be none to the manner of his promotion.

"You will oblige me much by communicating, from time to time, what accounts you receive of these matters, as I shall always be anxious to hear of our worthy friend in Connecticut, and how things fare with him and the cause which he has undertaken to support. And although I shall have little to say in return worthy of your notice, I shall not fail to acknowledge the continuance of your correspondence as a very singular favour.

"We have been lately flattered with the prospect of some friendly notice from the Church of England, and are told that, at a convenient season, it is intended to do us some service with the people in power. An anonymous letter to this purpose, signed 'A Dignified Clergyman of the Church of England,' was last summer transmitted to our Primus, Bishop Kilgour, at Peterhead. I wrote to Dr. B\*\*\*\*\*\*, at Canterbury, wishing to know if he could inform us who the author might be; or what ground there appeared to him for the assurances which the letter contains, but as yet have received no satisfactory reply. Thus kept in the dark, it is no wonder if sometimes we mistake friends for enemies, and behave to them as such, not knowing whom to trust, or where to look for that relief which the distressed condition of our Church has so long called for in vain. God pity and protect us, and support his Church in all places where the

hand of the oppressor lies heavy on it!

"Wishing to hear from you as often as convenient, I am, with great regard," &c.

(To be continued.)

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*On the inseparable and necessary Connexion between the Doctrine of the INCARNATION and ATONEMENT: from Bishop HORSLEY's Sermon upon 1 John v. 6. Vol. i. p. 88, Swords's Edition, New-York, 1811.*

THE particular subject of the two last chapters is the great doctrine of the incarnation, or, in St. John's own words, of Christ's coming in the flesh. It may seem that I ought to say, the two doctrines of the incarnation and the atonement: but if I so said, though I should not say any thing untrue, I should speak improperly; for the incarnation of our Lord, and the atonement made by him, are not two separate doctrines: *they are one*; the doctrine of atonement being included in that of the incarnation, rightly understood, and as it is stated by St. John.

The doctrine of the incarnation in its whole amount is this: That one of the three persons of the Godhead was united to a man, *i. e.* to a human body and a human soul, in the person of Jesus, in order to expiate the guilt of the whole human race, original and actual, by the merit, death, and sufferings of the man so united to the Godhead. This atonement was the end of the incarnation, and the two articles reciprocate: for an incarnation is implied and presupposed in the Scripture doctrine of atonement, as the necessary means in the end. For if satisfaction was to be made to divine justice for the sins of men, by vicarious obedience and vicarious sufferings, in such a way (and in no other way it could be consistent with divine wisdom) as might attach the pardoned offender to God's service, upon a principle of love and gratitude, it was essential to this plan, that God himself should take a principal part in all that his justice required to be done and suffered, to make room for his mercy; and the divine nature itself being incapa-

ble of suffering, it was necessary to the scheme of pardon, that the Godhead should condescend to unite to itself the nature capable.

For, make the supposition, if you please, that after the fall of Adam another perfect man had been created. Suppose that this perfect man had fulfilled all righteousness,—that, like our Lord, he had been exposed to temptations of Satan far more powerful than those to which our first parents yielded, and that, like our Lord, he had baffled Satan in every attempt. Suppose this perfect man had consented to offer up his own life as a ransom for other lives forfeited, and to suffer in his own person the utmost misery a creature could be made to suffer, to avert punishment from Adam, and from Adam's whole posterity. The life he would have had to offer would have been but the life of one; the lives forfeited were many. Could one life be a ransom for more than one? Could the sufferings of one single man, upon any principle upon which public justice may exact and accept vicarious punishment, expiate the guilt of more than one other man? Could it expiate the apostacy of millions? It is true, that in human governments, the punishment of a few is sometimes accepted as a satisfaction for the offence of many; as in military punishments, when a regiment is decimated. But the cases will bear no comparison. The regiment has perhaps deserved lenity by former good services, which, in the case between God and man, cannot be alleged. The satisfaction of the tenth man goes to no farther effect than a pardon for the other nine, of the single individual crime that is passed. The law remains in force, and the nine, who for that time escape, continue subject to its rigour, and still liable to undergo the punishment, if the offence should be repeated. But such is the exuberance of mercy, in man's redemption, that the expiation extends not only to innumerable offences past, but to many that are yet to come. The severity of the law itself is mitigated: the hand-writing of ordinances is blotted out, and duty

henceforward is exacted upon a principle of allowance for human frailty. And who will have the folly or the hardness to say, that the suffering virtue of one mere man would have been a sufficient price for such a pardon? It must be added, that when human authority accepts an inadequate satisfaction for offences involving multitudes, the lenity, in many cases, arises from a policy founded on a prudent estimation of the imperfection of power in human government, which might sustain a diminution of its strength by the loss of numbers. But God hath no need of the wicked man; it would be no diminution of strength to his government if a world should perish: it is therefore from pure mercy that he ever spares. The disobedience of our first parents was nothing less than a confederacy with the apostate spirit against the sovereign authority of God: and if such offenders are spared by such a sovereign, it must be in a way which shall unite the perfection of mercy with the perfection of justice; for in God mercy and justice must equally be perfect.

Since, then, one mere man could make no expiation of the sins of myriads, make, if you please, another supposition. Suppose an angel had undertaken for us,—had desired to assume our mortal nature, and to do and suffer for us, what, done and suffered by a man, we have found would have been inadequate. We shall then have the life of one incarnate angel, still a single life, a ransom for myriads of men's lives forfeited; and the merit and sufferings of one angel to compensate the guilt of myriads of men, and to be an equivalent for their punishment. I fear the amended supposition has added little or nothing to the value of the pretended satisfaction. Whatever reverence may be due from man in his present condition upon earth to the holy angels as his superiors, what are they in the sight of God? They are nothing better now than the glorified saints in heaven will hereafter be; and “God charges even his angels with folly, and the heavens are not pure in his sight.”

But admit that either a perfect man,

or an incarnate angel, had been able to pay the forfeit for us; and suppose that the forfeit had been paid, by a person thus distinct and separate from the Godhead; what effect would have been produced, by a pardon so obtained, in the mind of the pardoned offender? Joy, no doubt, for an unexpected deliverance from impending vengeance,—love for the person, man or angel, who had wrought the deliverance,—remorse, that his crimes had involved another's innocence in misery; but certainly no attachment to the service of the sovereign. The deliverer might have been loved: but the Being whose justice exacted the satisfaction would have remained the object of mere fear, unmixed with love, or rather of fear mixed with aversion. Pardon thus obtained never could have inflamed the repentant sinner's bosom with that love of God which alone can qualify an intelligent creature for the enjoyment of the Creator's presence. This could only be effected by the wonderful scheme in which Mercy and Truth are made to kiss each other; when the *same God* who in *one person* exacts the punishment, *in another, himself*, sustains it; and thus makes *his own mercy pay the satisfaction to his own justice*.

So essential was the incarnation of the Son of God to the effectual atonement of man's guilt by the shedding of his blood. On the other hand, the need there was of such atonement, is the only cause that can be assigned which could induce the Son of God to stoop to be made man: for had the instruction of man, as some have dreamed, been the only purpose of our Saviour's coming, a mere man might have been empowered to execute the whole business; for whatever knowledge the mind of man can be made to comprehend, a man might be made the instrument to convey.

This inseparable and necessary connexion with the doctrine of atonement, constitutes an essential difference between the awful mystery of the incarnation in the Christian system, and those avatars in the superstitions religion of the Indian Brahmin, which have been compared with it, but in

which it is profanely mimicked rather than imitated. Yet the comparison is not unfounded, nor without its use, if it be conducted with due reverence and circumspection. In those impious incoherent fables, as in all the Pagan mythology, and in the very worst of the Pagan rites, vestiges are discernible of the history, the revelations, and the rites of the earliest of the patriarchal ages; and thus the worst corruptions of idolatry may be brought to bear an indirect testimony to the truth of revelation. But we must be cautious, that, in making the comparison, we mistake not a hideously distorted picture for a flattered likeness,—a disfigured for an embellished copy; lest we be inadvertently and insensibly reconciled to the impure and blasphemous fictions of idolatry,—to her obscene and savage rites, as nothing worse than elegant adumbrations of sacred truth in significant allegory. In the numerous successive incarnations of Veeshnu, the deity is embodied for subordinate and partial purposes, altogether unworthy of that manner of interference. The incarnation of Christ was for a purpose which God only could accomplish, and God himself could accomplish in no other way: it was for the execution of a plan which divine wisdom could alone contrive,—divine love and almighty power could alone effect: it was to rescue those from endless misery, whom divine justice (which, because it is mere and very justice, must be inflexible) demanded for its victims.

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FOR THE CHRISTIAN JOURNAL.

*On the future Happiness of the Believer.*

MAN is so constituted that he naturally looks forward to a future state of existence. Here he experiences many evils. As sure as he is born, so surely must he suffer. Pains of body, and anxieties of mind, apprehensions of temporal distress, and the certain anticipation of death, are the invariable inheritance of every mortal. How rational then does it seem, and how

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conformable to all the feelings and interests of humanity is the idea, that after the period of this life shall have ceased, we shall enter upon another state of existence, where peace, and delight, and high enjoyment, shall succeed to our present labour and suffering!

Man is an immortal being. It is not a cause of wonder, therefore, if man, in every age, has had some expectation of immortality. However degraded the human character may appear in some parts of this sinful world, there are no nations who have entirely lost the belief of a future life. It is not asserted that this important truth has been always maintained by argument, or that it can be fully proved by reason; but that, in some way or other, it has found a place in the human breast. We know, that although the most learned philosophers among the heathens never pretended to have certainly proved the immortality of the soul, and, instead of a full conviction, seemed only to hope that it might be so;—yet, that the common people, in general, acted upon the principle of future rewards and punishments. Without such a principle indeed, it seems impossible to inculcate the precepts of religion. All worship of God must be founded on the belief, not only "that he is," but that he is the "rewarder of them that diligently seek him."\* This reward, if conceived to be merely temporal, would have little influence on human conduct; because the present life is very short, and because providential favours are not bestowed exclusively or uniformly on merit. "God maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."<sup>†</sup>

From these ideas, in some measure, but, perhaps, in a greater degree, from the knowledge handed down by tradition, all nations have entertained the hope of some future state of bliss. The Grecians and the Romans had their Elysian fields, where the souls of the virtuous were said to reside after death. In what the happiness

\* Heb. xi. 6.

† Matt. v. 45.

of this place consisted, we are not directly told either by their poets or philosophers. With all their ingenuity for fable, and all their capacity for striking and elegant fiction, "they were unable to imagine any other delights for the Elysian fields, but a delicious temperature, and a profound, but uniform tranquillity: feeble advantages, which did not prevent virtuous souls from sighing for the light of the day, and regretting their passions and pleasures."\*

Of all the nations who have entertained peculiar ideas respecting a state of future bliss, the Mahometans are the most singular. They also look forward to the termination of pain, and sorrow, and death. They also pant for enjoyments beyond the grave. They also have their paradise in some region of tranquillity. But what is the nature of those future delights, which they present to their imaginations? Are they pure, rational, dignified, holy? Do they elevate the human soul, and make it approach nearer to the Deity? Do they presuppose knowledge, piety, a change or improvement of nature? Ah, degenerate humanity! Ah, boasted pride of reason! The paradise of Mahomet is foul, degrading, beastly—it is a paradise of voluptuousness, where passion and lust are said to reign with unrestricted sway—it is a paradise, not suited to the dignity of man, but to the nature of brutes. And yet, the rapid spread of the Mahometan religion has by some been compared to the first glorious progress of the Gospel. The comparison must have been made by ignorance or by malice. Is it any wonder, that a religion should spread far and wide, which was maintained by the sword on the one hand, and by all the passions of the human breast on the other; which, so far from checking the gratification of desire, gave it large scope here, and promised full indulgence hereafter? Is it any wonder, that such a religion should find a powerful pleader in every depraved heart, and summon all the affections of man to accomplish its establishment?

\* Anacharsis, vol. i. p. 87.

What an important observation arises here in favour of that holy religion, which has been taught by the fathers and the prophets in the earlier ages, and in the latter by Christ and his apostles. That religion which is from heaven, must be pure, rational, adapted to the complete happiness of the creature, and worthy of the glorious character of God. Its rewards must, therefore, correspond with this description. For, as is the nature of that future happiness which we are endeavouring to obtain, such ought to become, and such generally will be our character. If future bliss consisted in brutal enjoyments, it would be our duty to cultivate a relish for brutal pleasures. If, on the contrary, it consists in pure and mental enjoyment; in those pleasures which are derived from the most perfect source, and which are suited to the eternal and spiritual nature of the soul; then it is our duty to be diligent in the use of those means which are calculated to raise our characters, to lessen our taste for sensual delights, and to make us perfect, in our degree, "even as our Father in heaven is perfect."<sup>t</sup>

This is the tendency of the Christian religion. This is the influence which is produced by a view of the future happiness of the redeemed. While we are allowed to "use this world," it is "not to be abused." Our passions and affections, while they are not to be destroyed, are to be under strict discipline; to be directed by reason and the divine precepts; and are to be in subordination to that excellent rule, which has in view the good of mankind, and the glory of God. Future happiness, while it is represented so glorious as to be above all human conception, is yet exhibited in its peculiar nature, and placed in a most striking point of light. "Heaven is a city that hath foundations, whose builder and maker is God."<sup>f</sup> It is an "inheritance incorruptible, undefiled, and that fadeth not away."<sup>g</sup> It is the "mansion of

<sup>f</sup> Matt. v. 48.      <sup>g</sup> Heb. xi. 10.

§ 1 Peter i. 4.

God,"\* the habitation of his glory, "and there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie."† Whatever is pure, dignified, or holy; whatever can represent man in the highest elevation of character, or exhibit the attributes of God in their most adorable and amiable light; whatever affords an idea of complete perfection, consummate happiness, and ineffable glory; is opened to the mind in the view which the Scriptures give us of future bliss. "In thy presence is fulness of joy, and at thy right hand there are pleasures for evermore."‡

Is not this the happiness which reason approves? Is not this equal to our highest wishes? Is not this the greatest possible good? Yes; that soul which enjoys God, must be as happy as its nature can bear. It drinks bliss at the great fountain head. All happiness short of this, however agreeable to sense, does not deserve the name. It is as transient as it is unsatisfactory. That religion which promises such pure, such perfect, such exalted enjoyment; so suitable to the creature through all the period of his existence; so honourable to God in all his perfections, can be no less than divine. All other happiness, presented by all the other religions which are, or ever have been, or which can possibly be in the world, is nothing but a shadow compared to the substance—is a transient blaze compared to the eternal light of heaven.

#### WERTER.

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#### FOR THE CHRISTIAN JOURNAL.

*Johnstown Auxiliary Bible and Common Prayer Book Society.*

AGREEABLY to public notice the annual meeting of the Johnstown Auxiliary Bible and Common Prayer Book Society was held in St. John's Church, Johnstown, on Tuesday evening, the 11th of Jan. 1820. The Rev. ALEXIS P. PROAL, President, in the chair, and Mr. JOSEPH CUYLER was appointed Se-

cretary pro tem. The Board of Managers presented the following

#### REPORT.

The Board of Managers of the *Johnstown Auxiliary Bible and Common Prayer Book Society*, in presenting their first Annual Report to their brethren of the Society, would gratefully acknowledge the merciful dispensation of Almighty God for having crowned their efforts with success, and enabling them to assemble with the members of their institution for the purpose of reviewing the transactions of their infant Society for the past year.

Only limited and simple operations can be expected from a Society, which, both on account of the inadequacy of its funds, and its remoteness from the centre of business and information, must necessarily have its usefulness circumscribed within narrow limits. But, before we enter upon the details of our transactions, we cannot forbear reverting to the principles by which we were actuated in the formation of our institution. However much we might honour the exertions of those engaged in the great work of distributing "The Bible without note or comment," we in conscience believed their system to be defective, and departing from the true and primitive method of propagating the knowledge of God. It having been the acknowledged practice both of the Jewish institution and the first promulgators of the Gospel, to distribute, or make known the word of God in intimate union with the Church of God. In this declaration we feel ourselves beyond the reach of the accusation of bigotry or want of charity; because, motives of conscience, and, if we know our own hearts, a sincere regard to truth induce us to prefer our own system to theirs; while, at the same time, we leave them at liberty, without such reproach, to prefer their own to ours.

—Well aware of the great variety of human opinion, we feel for them the most sincere and disinterested charity; we hope and trust that though walking in different roads, we shall all meet at last in happiness, in unity, and

\* John xiv. 2.      † Rev. xxi. 27.  
† Ps. xvi. 11.

in glory. We feel no personal resentment—no prejudice against them. But our system is the system of our deliberate choice. This choice to us is truth. And genuine charity, which we believe to be the indispensable duty of every Christian, was never found in him who halts between two opinions, or is equally indifferent to all.

Upon this conviction, with our elder brethren in the metropolis and other parts of the state, we have associated for the primitive object of distributing the word of God and the church of God in close and intimate union. The Bible we believe to contain every thing necessary to salvation; "that it has power to subdue the wickedness of man, and that it is destined to force its triumphant way, and stand in the moral as the sun in the physical firmament—the source of light—the emblem of Divinity. But we also believe that the Book of Common Prayer is the purest exposition of its sublime doctrine that human wisdom has ever presented to human weakness. It is recommended to our judgment by the devotion it inculcates; and embalmed in our hearts by the benediction of our fathers, who sleep in death. It is the vestibule through which we pass to the altar and worship of God."\*

During the past year your Board have purchased thirty-eight Bibles, and one hundred and fifty-nine Books of Common Prayer; of which twenty Bibles and one hundred and fifty-one Common Prayer Books have been distributed from the depository of the Society. There remain now on hand eighteen Bibles and eight Books of Common Prayer.

We should do injustice to our feelings did we forbear to notice, in this public manner, that, at the period when the organization of our Society was first contemplated, the Society at Albany, to which we are Auxiliary, very liberally gave us information, that they would discharge, out of their own funds, 25 per cent. towards the payment of the books ordered by this Society. Their generous munificence has enabled us to purchase and distribute a

much greater number of books than would otherwise have been possible, from our very limited finances.

The annexed Report of the Treasurer will exhibit a detail of receipt and expenditure during the past year. By this it appears that there is a deficit to the amount of four dollars and forty-one cents, now due the Treasurer. To doubt the liberality of the patrons of the Society, to enable our successors in office to liquidate the debt thus incurred, and to further the objects of the institution, by promoting its usefulness, would be to distrust the protection of Providence.

From the munificence and liberality of the supporters of our Society we anticipate much future usefulness, and trust that ere long we shall enjoy the happiness of witnessing the manifold fruits of those seeds which we now scatter around us; and though we cannot report to the public the distribution of thousands, yet, we humbly trust that our mite in the great scale will not be wholly disregarded or useless—that our feeble efforts in forwarding the mighty scheme which is now rapidly marching to universal empire—that our weak endeavours to assist in capping the Christian temple will prove acceptable to that Almighty Being whose we are, and whom we serve—and that, finally, with the residue of his faithful people, we may be admitted to the mansions of the just made perfect, and to the full glories of the heavenly kingdom.

By order,  
JOSEPH CUYLER, Sec'y pro tem.

Whereupon, on motion *Resolved*, That the Society very highly approve of the Report just read.

*Resolved*, That the thanks of this Society be presented to the Board of Managers for the faithful and zealous discharge of the duties imposed upon them.

*Resolved*, That copies of this Report, together with the proceedings of the present meeting, be forwarded to the parent Society at Albany—to the editors of the Christian Journal, and be published in the different papers in this village.

The Society then proceeded to the election of officers for the ensuing year, when the following gentlemen were chosen.

**Rev. Alexis P. Proal, President  
(ex officio.)**

**Daniel Paris, Vice-President.**

**T. A. Stoutenburgh, Corresponding Secretary.**

**J. L. Lobdell, Recording Secretary.**

**Aaron Harring, Charles Coan,  
Aaron Fritcher, Abraham Morrell,  
James Lobdell, William Yost, Joseph  
Cuyler, Elias Prindle, Jacob Settie,  
Managers.**

#### FOR THE CHRISTIAN JOURNAL.

*A short Biography of Col. ROBERT BARNWELL: in an extract from a Sermon preached at his funeral.*

*John vii. 17. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.*

OUR deceased friend was a public character, not only known in his native town, but as a distinguished member of Congress, throughout our whole continent. Of his political life and other civil qualifications I shall say nothing. But concerning the conversion of his heart to God, and with reference to his attachment to the doctrines and government of our Church, I conceive I should do wrong to be totally silent. The narrative I am about to relate, may be depended upon, as I had it from his own lips, and am prepared to assert that it is substantially correct. As his change of religious sentiment took place shortly after I quitted this country, I should imagine it happened about eight years ago.

" You know," said he, " what were my former views of the Christian religion. I considered it merely as a good political engine, and as such highly serviceable to the state, in keeping the common people in awe. But I regarded it as nothing more, and had imbibed the opinion (as I think of Lord Bolinbroke,) that Christianity was only a collection of impossible precepts, such as no man ever would or ever could fulfil.

" My mother, being a pious woman, used often to try to convince me, not only of its truth, but also of its spiritual efficacy upon the heart. But I used to dispute with her upon the subject, and thought I could convict her of being mistaken from her own book. I had no doubt that she supposed herself to be a Christian; but as the Bible required of her what I was assured no one could possibly be, I counteracted every text which she brought forward by other texts, which seemed to me to show that the requisitions of the Gospel were far beyond anything that either she or any human being living could possibly possess. She shed over me many tears, and prayed much in my behalf. And if I am now brought to the knowledge of God, as revealed in the person of his Son, I think I owe it, under the divine blessing, to her supplications. Were I, indeed, merely to consult my reasoning faculties, it would appear, that I believe the Bible only through a proper exercise of them; but when I look into the word of God, I find that it positively asserts, that I could only believe aright by the supernatural aid of the spirit of God. I was, some years ago, in the Beaufort Library, and in looking over the volumes it contains, I happened to put my hands upon Watson's Apology for the Bible, and, taking it up, I read a few pages, and, returning the Book to the shelf, went homeward. As I was walking, the subject I had been cursorily perusing, pursued me on my way, and I was induced to say to myself, ' Perhaps Christianity may be true.' And immediately as that thought passed through my mind, another instantly succeeded it: ' If true, it undoubtedly is the most important thing in the world.' Viewing it in this light, I was perfectly astonished that amidst all my pursuits I had never thought it before worth my while to give this an investigation. I therefore determined to inquire into it, and give the subject as fair an examination as I possibly could. Having recourse to the study of the Bible, and particularly to prayer to God, for his illumination and direction. And the more I read, and the more I prayed, the

more completely was I convinced that Christianity was true, and consequently by the Bible the word of God.

"And so great is the revolution which has passed upon my mind, that whereas I formerly doubted whether Christianity was true, my present doubts now arise from a directly opposite quarter. I no longer have any doubts whether Christianity be true: but I have a great many, whether Christianity, being true, I am entitled to any of its privileges: whether I have that faith and repentance, that life and temper, upon which it so strongly insists; for the character of the Christian, as pourtrayed in the Gospels and Epistles, seems so eminently high, that it appears impossible to reach it. And what much surprises me is, that I had precisely this view of it before I had any proper belief in it at all.

"When I compare the declarations of God's word with the thoughts and sensations of my own heart, with what I know of myself, and what I have seen in others, either as it regards the Church or the world, I am fully persuaded that none but the Eternal God could either know me, or all around me, so thoroughly. And if I have one sincere wish for the welfare of my children, either here or hereafter, it is not that they should be rich, wise, or learned, but that they should be genuine Christians."

None of you can be ignorant that he was a man of many sorrows, and from personal knowledge I can assure you that real religion was his dearest and highest consolation.

I have seen him, under the pressure of the severest of all human calamities, retire from my presence, with tears in his eyes, to hold intercourse with his Maker; and I have said to myself, "Who would rob this man of the only balm to his wounded heart? Who would tell him, You are under a delusion, your understanding and your heart alike deceive you?

In his last remaining hours he was constantly engaged in prayer, and although his journey through the dreary valley was clouded with many doubts and fears, yet did he express the firmest faith in the testimony of

the divine word, and the liveliest gratitude for the kind acts of his attending friends.

Shortly before his death, he partook of the memorials of the Saviour's dying love with the sweetest satisfaction, in charity with all men, and meek resignation to the will of his heavenly Father.

It would be injustice to the Church to which we belong, not to mention the powerful support which, under heaven, she received from his stability. You all know the time when the controversy respecting Infant Baptism was agitated with so much warmth. It was not long after our deceased friend professed himself a convert to the Christian faith; a period when, of all others, we are most likely to be turned aside by every wind of doctrine. Very serious attempts were made upon him with this express design, and it is highly probable that, had they succeeded, our opinions would have felt the shock to this day, as from his standing in society, his extensive connexions, and excellent talents, whatever he both said and did, would always have carried with it considerable weight. But fortunately for us and for the Church, he was a man who always examined things for himself, and the consequence was the firmest adherence to the doctrine of Infant Baptism. On this point he used confidently to say, that if it was once admitted that Abraham was a Christian believer, it from thence clearly followed, that as his children were admitted into covenant with God, all the children of his spiritual seed were equally entitled to the same privilege, which, under the New Testament, has never been set aside.

He was equally stable upon the subject of Episcopacy, upon which he was likewise assailed with considerable zeal, but with no success. The letters of Dr. Kemp upon this subject (I had it from himself,) completely satisfied him. And I have heard him say, with considerable emotion, that after the best inquiries he could make, he was grateful to heaven, that he had found solid reasons for retaining the religion of his forefathers. An eminent independent Minister, having brought him

Dr. Miller's last letters, in his controversy, for his perusal, (remarking, that on his side he thought not one word more necessary to be added to the discussion,) Mr. Barnwell demanded, But has he answered Dr. Kemp? And receiving a reply, that he even did not think him worth answering, he remarked, that, in his estimation, this was the easiest way of disposing of him, for, according to his contemplation, he was the most able, temperate, and convincing of all Dr. Miller's opponents.

As the Minister of this Church, I may be permitted to express how very keenly I feel his loss. The many hours of social and religious intercourse we have enjoyed together, are dear to my memory, and refreshing to my heart. They were truly seasons both of intellectual and spiritual gratification, and were afforded with the most cheerful benevolence and engaging condescension.

Should there be any person present who denies the truth of the Christian religion, or doubts its efficacy either on the understanding or the heart, I would say to him, pause awhile before you rest satisfied. Look at the case of our deceased friend, for it is worthy of your attention. His intelligence you dare not deny. What was it that made him a Christian? Was it to gain the applause of the world? The world laughed him to scorn. Even in the legislature of this state, of which he was for many years a most highly distinguished ornament,\* he was openly rebuked with the rudest sarcasms for his religious principles. We therefore again demand, What was it that induced him to become a sincere Christian? Could it be any thing besides conviction of the truth? Could it be any thing besides the efficacy of God's holy Spirit upon his heart? Or, in the language of the text, Was it not, because he

did the will of God, and therefore knew the nature of the doctrines he maintained, their foundation and their excellency? What more can I say than—"Go and do thou likewise"—the same grace is offered to you, and is sufficient for you.

#### FOR THE CHRISTIAN JOURNAL.

We have been favoured with the following notice of the death of Mrs. C——, recently deceased. It is an extract from a sermon preached by her pastor on the Sunday following her interment, from 2 Thess. iii. 5. "The Lord direct your hearts into the love of God, and into the patient waiting for Christ."

This, (patience) at all times necessary to the Christian, is peculiarly so in the hour of tribulation and distress, when disease seizes with a commission never to quit the tenement of clay, until, however slow in its progress, it lays it in the dust; never to relinquish its grasp until the immortal spirit be dislodged from its earthly abode—to yield to no mediciné however skilfully administered—to listen to no entreaties, no matter how earnestly or by whomsoever urged—to disregard and treat with death-like coldness the most affecting considerations of the maternal tie—to turn inexorable from the pathetic scene of children bathed in tears, and reiterating from day to day around the bed of death, to which they cling, the sobs of anticipated bereavement in the loss of "her that bare them;"—then, under circumstances like these, to possess the soul in patience, to have the heart "directed into the love of God and into the patient waiting for Christ;"—then, ah! then to possess those consolations and supports which are known by those only who are acquainted with God, and have made their peace with him; to be refreshed by those streams which make glad the holy city; to share largely of those comforts of love which are in Christ Jesus; to listen—on a dying bed, in the midst of the wailings and lamentations of husband, children, and friends—to listen undisturbed to the small still voice from the Father

\* Mr. Barnwell had been several times a distinguished representative in Congress; and, in this state, as an orator, was thought to have no competitor. He took leave of public life, in a very pathetic speech, after having long held the station of President of the Senate.

of spirits, saying, Be at peace and of good cheer—"I will go down with thee unto the grave, and will bring thee up again ;"—then to feel

Hope with uplifted wing set free from earth,  
Paint for the place of her ethereal birth,  
And crown the soul, while yet a mourner here,  
With wreaths like those immortal spirits wear.

This, my friends, is worth living, is worth dying for—and this was the state of one—to God be all the glory—on whose dying hours he who now addresses you has recently had the privilege to attend. But, be it remembered, my brethren, that her peace and joy, nay, triumph in death—in death, which approached with a slow but undeviating step, was not the result of a hasty, a hurried preparation. No, her heart had been long before her last protracted, but mortal sickness, directed into the love of God, and into a patient waiting for Christ. Yes, at a time of life when men are most disposed to procrastinate in matters of duty—"to put off till to-morrow the concerns of to-day ;" when they are easily persuaded that there is time enough, especially for the purposes of religion; even then she could not—did not remain careless; she did not forget, but remembered her Creator. She never considered that youth—or beauty—a gay disposition—or any of the numerous temptations to the vain but deceitful pleasures of a gay world, constituted an exemption from the solemn obligation of devoting herself to God in holiness and righteousness. In whatever way she considered the period of youth, whether as a detached and separate portion of life, or as connected with maturity of years, and introductory to it—she seemed in either case to consider the practice of religion as that which alone could constitute her truest interest, and prove the most certain expedient of promoting her happiness on earth, and securing her bliss in heaven :—That if God should see fit to bring down her strength in her journey, and shorten her course, as it pleased him to do—if her sun should go down before it reached its meridian—and it had not passed it; it would mark her course as a happy one, and set, as it did, in peace and splen-

dour. It is matter of encouragement to you, my Christian brethren—it shows that God has had, and we hope still has his eye on you, as those on whom he causes to descend the dew of his heavenly grace, to make fruitful the seed of his word in the heart. That it was within these sacred courts of the Lord she received, and from time to time nourished, those impressions which contributed so much to her happiness in life, and laid the foundation of her triumph in death—I say triumph, for, during several weeks illness, in the whole of which time she knew that she was advancing to meet the last enemy, she did so with a serenity which hardly any thing could discompose, and with a firmness that nothing could shake. So great, so uniform for several weeks was her peace—so unshaken her trust in God—that upon being told it was still possible, and not improbable, before the scene closed she would experience some conflicts of mind, she seemed to be no ways apprehensive. Some days, however, before she departed, upon her pastor's entering her room, she said, "I have had a severe conflict this morning with the enemy of my soul; he endeavoured to rob me of my confidence in my God; but I held it fast—have come off victorious, and now I'll shout hosannah; and though he sees me, I will still trust in Christ my Saviour, and shout hosannah; and though I walk through the valley and shadow of death, I will cleave to him, and shout hosannah. Yes," here she elevated her voice and raised her hand—her countenance, as the countenance of an angel—"Yes, through all eternity I'll shout hosannah."

After this she remained some days waiting for the heavenly messenger to bear her spirit to the mansions of the blessed; during the whole of which time she was preserved in a sweet and tranquil state of mind. She was seen, for the last time, by her pastor this morning week, "when the pins of her earthly tabernacle appeared to be so completely drawn, and the cordage so effectually loosened, that it seemed impossible it should not instantly fall. Upon being asked, however, if her

trust was still in God, she replied with emphasis, "Firm, firm." The last words which she uttered were, "Lord Jesus receive my spirit." Having said this, she fell asleep.

### THE PSALMS.

*Extracts from the New Family Bible now publishing by T. & J. Swords, under the direction of the Right Rev. Bishop Hobart.*

(The passages within brackets are added to this edition by the American editor.)

**PSALM IX.** 2 I will be glad and rejoice in thee : I will sing praise to thy name, O thou most High.

[Ver. 2. *I will be glad and rejoice in thee :*] Christians are taught to "be glad and rejoice," not in abundance of wealth, or plenitude of power, not in the pleasures of sense or the praise of men, but in God their Saviour; and their joy is as far superior to the joy of the worldly, as the object of one is to that of the other. *Bp. Horne.*]

13 Have mercy upon me, O LORD ; consider my trouble which I suffer of them that hate me, thou that liftest me up from the gates of death :

[13. *Have mercy upon me, O Lord ; &c.*] The transitions from triumph, as a person delivered, to prayer and complaint, as a person in distress, and the contrary, are very remarkable here, and throughout the sequel of the Psalm ; and may seem, to an inattentive reader, to give an air of inconsistency to the whole composition. But in truth, they are natural and necessary to the Psalmist's situation, whose actual condition was that of the deepest distress, while he looked forward with the utmost confidence of hope to a distant period of ease, enjoyment, and glory. A person so situated, could not but talk this mixed language of dejection and triumph, as his mind transferred its thoughts from the sense of present distress to the contemplation of future happiness. *Bp. Horne.*]

17 The wicked shall be turned into hell, and all the nations that forget God.

The Psalmist here teaches us, that God will reign for ever, and will judge the world with righteousness ; that he will render to the wicked according to their works ; that all those who forget him shall perish ; that he will not suffer the wicked always to prevail ; that he never forsakes those that seek him ; and that the expectation of the sorrowful shall not be in vain. These are feelings which we should always retain, which should fill us with trust in his name, and strongly engage us to fear him. *Ostervald.*

VOL. IV.

20 Put them in fear, O LORD : that the nations may know themselves to be but men. Selah.

[*20. Put them in fear, O Lord : &c.*] Strange, that man, dust in his original, sinful by his fall, and continually reminded of both, by every thing in him and about him, should yet stand in need of some sharp affliction, some severe visitation from God, to bring him to the knowledge of himself, and make him feel who, and what he is. But this is frequently the case ; and when it is, as there are wounds which cannot be healed without a previous application of caustics, mercy is necessitated to begin her work with an infliction of judgment. *Bp. Horne.*]

**PSALM X.** 3 For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the LORD abhorreth.

Ver. 3. *For the wicked boasteth, &c.*] The first part of this verse points out that alarming symptom of a reprobate mind, a disposition to exult and glory in those lusts which are the shame and disgrace of human nature, whether the world or the flesh be their object. The latter clause is differently rendered, as implying either that "the wicked blesseth the covetous, who God abhorreth," or that "the wicked, being covetous, or oppressive, blesseth himself, and abhorreth the Lord." Either way, an oppressing, griping, worldly spirit, is characterized, with its direct opposition to the Spirit of God, which teaches that sin is to be confessed with shame and sorrow ; that in God alone man is to make his boast ; and that it is more blessed to give than to receive. *Bp. Horne.*

4 The wicked, through the pride of his countenance, will not seek after God : God is not in all his thoughts.

[4. *The wicked, through the pride of his countenance, will not seek after God :*] The counsels of heaven are not known by the wicked, because they are not sought after ; and they are not sought after, because of a diabolical self-sufficiency, which having taken possession of the heart, displays itself in the countenance, and reigns throughout the man. He wants no Prophet to teach him, no Priest to atone for him, no King to conduct him ; he needs neither a Christ to redeem, nor a Spirit to sanctify him ; he believes no Providence, adores no Creator, and fears no Judge. Thus he lives a "stranger from the covenants of promise, and without God in the world," Eph. ii. 12. O that this character now existed only in the Psalmist's description. *Bp. Horne.*]

We may learn from this Psalm, 1st. That to behold the righteous cause op-

pressed, and good men seemingly deserted by Heaven, is apt to offend the weak, and often times stagger those who are strong. 2dly. That prosperity begets presumption in the wicked; and he who has been long accustomed to see his designs succeed, begins to think it impossible they should ever do otherwise. The long-suffering of God, instead of leading such an one to repentance, only hardens him in his iniquity. 3dly. That though "the wicked saith in his heart, Thou wilt not require it," the faithful know assuredly, that God beholds all that travail and vexation, which some inflict, and others sustain, upon the earth; and that he will infallibly recompense to the former their deeds, to the latter their sufferings. *Bp. Horne.*

**PSALM XI.** 1 In the Lord put I my trust: how say ye to my soul, Flee as a bird to your mountain?

[Ver. 1. *In the Lord put I my trust: &c.*] The Christian, like David, in perilous times, should make God his fortress, and continue doing his duty in his station; he should not, at the instigation of those about him, like a poor, silly, timorous, inconstant bird, either fly for refuge to the devices of worldly wisdom, or desert his post, and retire into solitude, while he can serve the cause in which he is engaged. Nor, indeed, is there any "mountain" on earth out of the reach of care and trouble. Temptations are every where; and so is the grace of God. *Bp. Horne.*]

3 If the foundations be destroyed, what can the righteous do?

[3. *If the foundations be destroyed, &c.*] When the fundamental laws of the land, such as stipulate protection to the subject, are subverted by the prince, who ought to be the guardian of them, what has the persecuted subject to trust to? or what can he do, but, as in a state of nature, fly to the fastnesses of the mountains for security? *Green.*

This Psalm furnishes us with an example of the confidence which the righteous have in the Lord their God, who is their sure refuge, even when they are in the most deplorable condition, and know not what will become of them. It also teaches us, that God has his throne in the heavens; that he sees and knows both the good and the wicked; that his soul hates those that love unrighteousness; that he will cause the fire of his vengeance to fall upon them; and, as he is perfectly just himself, he loves justice above all things, and always favours the upright. *Ostervald.*

**Psalm XII.** [Of freethinkers; their cunning, audacity, and final excision. *Bp. Horsley.*]

2 They speak vanity every one with his neighbour: with flattering

lips and with a double heart do they speak.

[When men cease to be faithful to their God, he who expects to find them so to each other will be much disappointed. The primitive sincerity will accompany the primitive piety in her flight from the earth; and then interest will succeed conscience in the regulation of human conduct, till one man cannot trust another farther than he holds him by that tie. Hence, by the way, it is, that although many are infidels themselves, yet few choose to have their families and dependants such: as judging, and rightly judging, that true Christians are the only persons to be depended on, for the exact discharge of social duties. *Bp. Horne.*]

3 The Lord shall cut off all flattering lips, and the tongue that speaketh proud things:

[3. *The Lord shall cut off, &c.*] "Those who say," i. e. Jehovah will cut off those who say, i. e. those who set a resolution to talk without restraint, upon the most abstruse subjects, and openly profess to do so. "With our tongue will we prevail," rather—with our tongue will we be "valiant." Infidels profess to set all authority of public opinion and ancient tradition at defiance, as the prejudice of education. They follow no teacher, human or divine. They form their own opinions from their own reflections, and they claim a right to speak as freely as they think; to propagate and maintain their own notions, however opposite to the general belief. *Bp. Horsley.*]

6 The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times.

[6. *The words of the Lord are pure words.*] The promises which God hath made to me and his people have no deceit in them, but shall certainly be fulfilled in their season. *S. Clark.*

[His words are not like those of deceitful, boasting man, but true and righteous altogether. Often have they been put to the test, in the trials of the faithful, like silver committed to the furnace, in an earthen crucible; but like silver in its most refined and exalted purity, found to contain no dross of imperfection, no alloy of fallibility in them. The words of Jehovah are holy in his precepts, just in his laws, gracious in his promises, significant in his institutions, true in his narrations, and infallible in his predictions. What are the thousands of gold and silver compared to the treasures of the sacred page? *Bp. Horne.*]

For the consolation of the afflicted and poor in spirit, God hath promised, in this Psalm, to "arise, and set them in safety,"

or place them in a state of salvation. Such all along has been his promise to the Church, which, by looking back to the deliverances wrought of old for the servants of God, is now encouraged to look forward and expect her final redemption from the scorn and insolence of infidelity. *Bp. Horne.*

**PSALM XIII.** 1 How long wilt thou forget me, O Lord? for ever? how long wilt thou hide thy face from me?

[Ver. 1. — *how long wilt thou hide thy face from me?*] While God permits his servants to continue under affliction, he is said, after the manner of men, to have "forgotten, and hid his face from them." *Bp. Horne.*]

It is observable, that this, and many other psalms with a mournful beginning, have a triumphant ending; to show us the prevailing power of devotion, and to convince us that prayer brings with it the comforts of heaven, and revives our weary spirits, in the gloomy seasons of sorrow and temptation. *Bp. Horne.*

**PSALM XIV.** 1 The fool hath said in his heart, *There is no God.* They are corrupt, they have done abominable works, *there is none that doeth good.*

[Ver. 1. *The fool hath said in his heart, &c.*] The expressions are general, and evidently designed to extend beyond a private interpretation. And, accordingly, the Apostle, Rom. iii. 10, &c. produces some passages from it, to evince the apostacy of both Jews and Gentiles from their King and their God, and to prove them to be all under sin. In this light, therefore, we are to consider it, as characterizing the principles and practices of those who oppose the gospel of Christ in all ages. "The fool hath said in his heart, there is no God." Infidelity is the beginning of sin, folly the foundation of infidelity, and the heart the seat of both. "Their foolish heart (says St Paul of the heathen, Rom. i. 21,) was darkened." The sad consequence of defection in principle is corruption in practice. "They are corrupt, they have done abominable works, there is none that doeth good." On these words the reader may see a full comment, Rom. i. 28—32. *Bp. Horne.*]

The works of God are so visible to all the world, and afford such manifest indications of the being and attributes of the infinite Creator, that they plainly argue the vileness and perverseness of the Atheist, and leave him inexcusable. For it is a sign a man is a wilful perverse Atheist, that will impute so glorious a work, as the creation is, to any thing, yea, a mere nothing, (as chance is,) rather than to God. It is a sign the man is wilfully blind, that

he is under the power of the devil, under the government of prejudice, lust, and passion, not right reason, that will not discern what "every one can see, what every man may behold afar off," Job xxxvi. 25, even the existence and attributes of the Creator from his works. *Dr. Derham.*

#### FOR THE CHRISTIAN JOURNAL.

*Observations on the principal Days in April, 1820.*

SATURDAY, the 1st.

*Easter-Even.*

DURING our Saviour's last moments he offered two short addresses to his Father, indicative of a state of mind which only can minister support and consolation in the hour of death. "Father, forgive them, for they know not what they do" \*—"Father, into thy hands I commend my spirit." †

The former evinces that *love of man*, and the latter that *peace with God* which are essential to a happy death.

The consideration of our latter end, and how it may be rendered happy, may very properly occupy us now when we commemorate the resting of our Saviour's body in the tomb, and the departure of his spirit to that invisible place, where, in a state of separation from the body, the soul waits reunion with it for judgment and eternity.

We have mourned over the unprecedented sufferings which terminated in the death of our Lord, and seen in his endurance of them a perfect example of patience, meekness, and resignation. The effects of these virtues appeared most conspicuous in the two ejaculations above noticed, the *love to man* and *peace with God*, evinced by which it is now designed to consider as a perfect preparation for death.

As death is our entrance on eternity, to which the present time is but the passage, for which it is the appointed period of preparation, which indeed, is the life but just commenced on earth—our views, feelings, and conduct should all have an especial regard to that momentous event; we

\* St. Luke xxiii. 34. † Ver. 46.

should endeavour to lose sight of this world, so far as impartially to consider how they will appear when we are entering eternity.

This view should especially be taken of the hostile, malignant, and revengeful tempers which we may be disposed to cherish towards fellow men. Nothing is more obvious on the face of scripture than that these cannot comport with happiness hereafter. As love is the distinguishing feature of Christianity here, so is it the bond of union to those who shall reap its eternal rewards. A heart estranged from it, must for ever be separated from that blessed society. An uncharitable temper at the awful moment of passing from the present to the future life, must exclude from all participation of the joys of the latter. And in this exclusion is involved not only the necessary deprivation of the *happiness*, but also the incurring of the *miseries* of eternity—not only banishment from the presence of him who “is love,” but condemnation with him who foments discord, animosity, and ill-will among men, that he may bring them to share with him their everlasting consequences.

O how truly lamentable the state of that man who enters eternity under this influence of the evil one, so easily and so generally exercised! How awful his state who meets his end, in the very act of yielding to the claims of these unholy tempers! The soul sickens at the thought of the tremendous consequences. A vain wish involuntarily arises, that the course of eternity might be checked, and infinite misery abated. But it is too late. All probation is at an end. Everlasting recompence is wilfully incurred. To his inevitable doom we must leave the wretched victim, while another and directly opposite view attracts our notice. See it in the death of him who, suffering, from the hands of wicked men, the tortures of crucifixion, as the consummation of a series of insult and cruelty, offers for them the prayer—“Father, forgive them, for they know not what they do.” See it in this first martyr, who, in the agony of being stoned to death, raises the

supplication—“Lord, lay not this sin to their charge.”\* See it in the death of all whose is the mild, forgiving, and charitable temper, essential to fidelity as his followers; conscious that as they forgive, so only can they be forgiven, penitent for their violations of Christian love, willing to cover with perpetual oblivion those of which they have been the objects, and mainly anxious for that perfect harmony which heaven affords.

In order to secure this blessed temper, so indispensable to happiness hereafter, at the awful hour when time is changed for eternity, it must be assiduously cultivated through life. God sees the heart, and if apparent forgiveness be but yielding at last to despair of opportunity of gratifying revenge, and apparent charity but an unwonted emotion excited by the near approach of judgment, they will be, with him, nothing worth. Through life we must be humble imitators of him who hath left “us an example, that” we “should follow his steps,”† in the patient, long-suffering, and forgiving temper which marked them. This will, it is true, be repulsive to our nature. It will require a mastery over ourselves most difficult to be gained. It will be amongst the severest conflicts in the Christian warfare. But let us remember, we shall not be left to our own strength, if we will avail ourselves of the proffered strength of heaven. This will be vouchsafed as a blessing upon our faithful use of means. It will be increased in proportion to our improvement thereby of our moral agency in practising these virtues, and preparing our minds for them by cultivating the spirit of Christian kindness and benevolence, in habitual active charity.

Thus the difficulties will gradually diminish. The Gospel will encourage us with the constant conviction that we are performing an indispensable condition of our forgiveness at God’s hand. And in the end, the rich gain of consolation at that hour when an awful eternity is opening upon us,

\* Acts vii. 60. † 1 St. Peter ii. 21.

and the unspeakable gain of advancement to the regions of everlasting love—will more, infinitely more, than compensate for all the sacrifices and trials of frail humanity to which we have been exposed.

The Gospel forms a beautiful and harmonious system. None of its requisitions can purchase exemption from any other. Indeed, none can exist in perfection without all the rest, so intimately are they connected, so essential are they to each other. The most extensive influence of love to man is by no means the whole of Christianity. Cherished, however, upon Gospel principles, it is intimately connected with every part. The divine grace essential to its perfection, as well as to that of every virtue, is to be found only in general fidelity to Christian requisitions. In this enlarged sense only can its full reward be expected. In order to this, therefore, there must also be experienced *peace with God*—that blessed state, which, resulting from the genuine influence of evangelical faith and piety, will enable us, in our last moments, to use the language of our divine Exemplar—“Father, into thy hands I commend my spirit.”

For the attainment of this, it is obvious that the spirit must be prepared to be received by its Father and its God. This truth would be appalling indeed to him who has a proper sense of human nature—its frailty and corruption—its unfitness, by reason of the pollution of guilt, for the favour of God—its entire inability to remove this unfitness; were it not for the blessed doctrines of the Gospel, which reveal a method, whereby its frailty and corruption may be corrected, the stains of its guilt washed out, and grace imparted, to prepare the soul for the pure and holy presence of its God.

By cherishing an humble sense of our need of a Saviour; and improving the grace which imparts ability to receive him who is revealed to us in this character, as possessing the united divine and human qualifications essential to the office—as our Prophet to instruct us—our Priest to atone for sins of which we could not otherwise

hope for pardon, and intercede in our behalf for blessings which we could not otherwise expect—and our King, requiring union with the spiritual kingdom he has instituted, and observance of the laws and ordinances therein established,—and to show our sincerity by embracing the doctrines, and conforming to the religious and moral precepts of his Gospel:—thus we are to avail ourselves of the gracious provision made to secure the meetness of our souls to be commended, when the near prospect of eternity would appal them, to the holy keeping of our God.

Who can conceive the exalted privilege, who the unspeakable happiness of this living faith in the Son of God, when the time of the Christian’s departure has arrived! His sins are pardoned through the merits of a divine Redeemer—his imperfect services accepted through an almighty Intercessor—his soul sanctified and strengthened through the influences of the Spirit of grace, purchased by the Mediator between God and him:—thus, though disclaiming all dependance on his own righteousness, in the righteousness of Christ is his sure trust. By that he is rendered meet for inheritance with the saints in light. By that he is enabled, amid all the pains of body, and all the efforts of spirits of darkness to shake his confidence,—to look up, and with lively faith, and a hope full of immortality, address his reconciled God—“Father, into thy hands I commend my spirit.”

Christian reader, remember, that like thy Saviour’s body now slumbering in the tomb, thine must lay there too. Like his soul, now in the place of departed spirits, thine must go thither also. Ere thou art aware, this awful change may take place. From that tomb, thy body is to rise again. Shall it be to the resurrection of *life*, or to the resurrection of *damnation*? From that intermediate state thy soul will be called, and reunited to the body, that thou mayest thus appear before the judgment seat of Christ. From that tribunal two sentences will proceed—one calling the righteous to heaven—

the other dooming the wicked to hell. Which shall pass on thee? It is for thee now to determine. Very soon it may be too late for ever.

SUNDAY, the 2d.

*Easter-Day.*

This day the Church bids her pious members dry the tears with which they witnessed the sufferings and death of Christ, and welcome him risen from the dead.

We may consider the proofs which support the fact of Christ's resurrection—the connexion of that event with the evidences of the truth of his religion, and his own divinity; with his office of Redeemer; and with the hope of our resurrection—and, lastly, we should make the improvement, if it be urged by Scripture and the Church, as significant of our rising from death unto sin to newness of life.

The resurrection of Christ is supported by evidence as strong as any historical fact can possess.

There is ample proof, from a variety of sources, that the accounts of this event given by the Evangelists, were given at the very time, and in the very place, they profess to have been; and that the same account was then and there given by all the apostles.

At Jerusalem, therefore, where it was publicly known that Jesus Christ had been crucified, twelve men unite in declaring that he had risen from the dead, and had eaten and conversed with them for forty days. Another person, afterwards become a convert to the religion connected with this fact, appeals to more than two hundred and fifty living witnesses of his resurrection\*. This is declared in the very ears of the governor who had condemned him, of the soldiers who had executed him, of a distinguished citizen who, they declared, had had him buried in his own tomb, and of the watch who, they asserted, had been placed, by public authority, to guard the sepulchre, for the express

\* "The greater part of above five hundred brethren, of whom," St. Paul declares 1 Cor. xv. 6, "He was seen at once."

purpose of preventing the stealing of his body under pretence of a resurrection. They asserted that this guard had experienced an earthquake, and seen an angel roll back the stone from the mouth of the tomb, so that they were panick struck, and became as dead men. They declared that upon an account of the matter being given by the watch, they were bribed by the chief priests to say, that while they slept, the disciples stole the body; and that in order to secure them from the severe punishment consequent on such dereliction of duty, the priests undertook to conciliate the governor. From the tomb thus thrown open they declared that their Lord had risen.

A record of these circumstances has been handed down to our day, and not a vestige of cotemporary contradiction is to be found.

Let us suppose that now, and in the place of our residence, such a story is publicly and confidently asserted; that twelve men unite to declare that a man executed by the civil authorities, and in the presence of multitudes, was buried in the tomb of some well known person of distinction, and his remains guarded by a band of soldiers; that these soldiers had witnessed supernatural interposition to rescue him from the grave, and been bribed to give a false account of the affair, and accuse themselves of remissness, which was severely punishable. Let us suppose a declaration of these things publicly made and recorded, and yet, though the whole is a fabrication, suffered to go into the world, and to descend to posterity without denial. The supposition is too obviously and palpably absurd to be one moment cherished. The absence of counter-evidence is a positive proof that the resurrection of Christ did occur.

Again: the fact of Christ's resurrection was made by the preachers of his religion, its fundamental article. The whole system they promulgated was made to rest upon it. But for that fact, they declared all their "preaching," and the "faith" of their followers, to be "vain."\* They derived from

\* 1 Cor. xv. 14.

it all their comfort and support. Comfort and support, indeed, unspeakable must have necessarily flowed from certainty that their Master had risen. No imposition, and no possible stretch of imagination, could have produced belief on this subject contrary to fact. That twelve men should have been deluded into the belief of holding converse for forty days, with one with whom they had been on terms of intimacy for three years, will not, surely, be imagined. There could have been nothing but most hardened deception in their declaring that Christ had risen, if he had not. Is it, then, possible that knowing themselves to be such base deceivers and impostors, they could have borne up under the severe persecutions, and cheerfully submitted to the agonizing deaths to which their religion exposed them? Believing that their Lord had risen—and their belief could not but have been founded in reality—they might naturally be expected to be encouraged and animated. Supposing this fact, we may reasonably conclude that supernatural fortitude would have been imparted to them. But every dictate of common sense forbids the opinion, that if the apostles were the deceivers, they must have been, upon the opposite supposition, they would have persevered against the extreme difficulties which they had to encounter. The resurrection of Christ, therefore, must have occurred.

Be, then, Christian, thy faith in this cardinal fact celebrated by the Church in the animating services of this chief of her festivals, firm and unshaken. See in it decisive evidence of the truth of thy holy religion, and of the divinity of thy Lord.

The connexion between this fact, and the truth of Christianity, is too immediate and obvious to need elucidation. That the issues of life and death are with God alone, none who own his being will deny. In the resurrection, therefore, of the Founder of Christianity from the dead, we have evidence, which no artifice can gainsay or resist, of approval of him on the part of God. Otherwise he never would have been permitted to leave

the tomb, and promote still more effectually the cause of his religion. Throughout the whole of his ministry he had professed to declare the will of God, to preach a religion dictated by divine wisdom. If this were not so—if his religion were false, were not agreeable to the divine will,—it was an imposture; and then, by his resurrection, God himself interposed to aid the fraud. This should be seriously considered by every honest man who believes in the existence of a Great Supreme.

Again: he in whose resurrection from the dead, we this day contemplate the clear and unquestionable testimony of divine approbation, was heard to use these singular expressions—“I and my Father are one”\*—“Believe the works, that ye may know and believe that the Father is in me, and I in him”†—“He that seeth me, seeth him that sent me”‡—“He that hath seen me, hath seen the Father”§—“I am in the Father, and the Father in me.”|| He was heard to advance pretensions to the peculiar divine prerogative of giving life, in the following strong and clear terms—“Destroy this temple” (“He spake of his body”) “and in three days I WILL RAISE IT UP”||—“I lay down my life, that I MIGHT TAKE IT AGAIN. I HAVE POWER TO TAKE IT AGAIN.”\*\*

Now in what light would common sense, reason, and religion compel us to regard such expressions uttered in our hearing by fellow men? What would we think of the minister of religion who should use them?—Ah! with what do they charge the Author of Christianity, who must believe him to have uttered these expressions, containing so positive a claim to divine nature and perfections, to equality with the Almighty Father, to the power of giving life, and yet regard him as a mere man, or as a creature of any grade! Alas! with what do they charge God himself, when they represent him to have suffered a mere man, or any created being, who raised pretensions, nothing short of the extreme

\* St. John x. 30. † Ver. 38.

‡ St. John xii. 45. § xiv. 9. || Ver. 11.

¶ St. John ii. 19, 21. \*\* x. 17, 18.

of blasphemy, to have that unequivocal expression of his approbation—the being restored from death to life.

Christians! is it a light matter to be indifferent on this head?—O think of the consequences, and when you celebrate this joyful festival, delight, in conformity to the clear instructions of the Gospel, and the faith of primitive times, and of the Catholic Church in all ages, to address your hallelujahs to the risen Saviour, as to a risen God, to him, who, by virtue of his divinity, revived his human body, by reuniting with it his human soul, and thus burst the bands of death, and triumphed over the grave.

#### MONDAY, the 3d.

##### *Monday in Easter-Week.*

The resurrection of Christ may be considered in connexion with his office as our Redeemer.

Had he not risen, after his many declarations that he would rise, all his professions of being the Messiah must have been imposture; for then, it had been clear that he was but a false prophet, and that his pretensions to the divine nature ascribed to Messiah by ancient prophecy, were but blasphemous deception. On his rising, then, his character depended. But for that one fact, the “preaching” of his religion, “and faith” in his doctrines, were “vain.”\*

But that he did rise, shows that preaching to be indeed the declaring of the will of heaven; and that faith to be indeed unto salvation; for thus the seal of heaven is set to the truth of his pretensions, and we know assuredly that the atonement he declared should be made by his sufferings and death is accepted by the Father.

Interesting view of the resurrection of our Lord! The return to earth of the human nature in which he offered the great sacrifice for sin, is a pledge that it is accepted. The return to earth of the human nature in which was endured the severe conflict with death and hell, is a glorious display of victory.

\* 1 Cor. xv. 14.

Therefore, when the devout members of the Church engage in her present solemnities, let the ardour and liveliness of their faith be increased by meditating on him “who,” as he “was delivered for our offences, was raised again for our justification;”† to certify us of the acceptance of his atonement; and to prepare for passing into the heavens in the human nature in which he had fulfilled the priest’s office of rendering sacrifice, to consummate it by there exhibiting his all meritorious blood, and interceding for the blessings it was shed to procure. Let them heartily unite in the songs with which the daughter of Zion would hail her Lord and her God, now when he comes from the execution of his redeeming office, to bring the glad tidings, that it has been successful; that the Almighty Father owns his atonement as sufficient, and accepts his obedience as the price of mercy; that, therefore, he has “to proclaim liberty to the captives, and the opening of the prison to them that are bound” under the cruel tyranny of sin, and death, and hell; “to proclaim the acceptable year of the Lord, to comfort all that mourn,” and “give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.”‡

The sufficiency of Christ’s redeeming love ministers to his faithful people all the rich consolation flowing from the assurances that he “is become the first fruits of them that slept”—that since by man came death, by man came also the resurrection of the dead”—that “as in Adam all die, even so in Christ shall all be made alive.”§

Yes: the dominion of death is but temporary, the victory of the grave has been destroyed by the mighty power of the Son of God. In descending to the tomb, his people know that there is only deposited for a while, as seed in the ground waiting the progress of vegetation, that body which, “sown in corruption,” to pass through the humbling process that brings it to its parent earth—will be “raised in

† Rom. iv. 25.      ‡ Isa. lxi. 1, 2, 3.

§ Cor. xv. 20, 21, 22.

incorruption," never again to experience decay; "sown in dishonour," unfit to retain the place on earth which knew it—will be "raised in glory," meet for admittance into heaven; "sown in weakness," exposed to the painful and debilitating influence of disease and age—will be "raised in power," to enjoy the vigour of eternal youth and health; "sown a natural body," with an organization requiring for its preservation the satisfying of innumerable wants, and compelled, at length, to prove their insufficiency, by yielding to its destruction—will be "raised a spiritual body,"\* infinitely removed from these necessities, changed to a fitness for that state into which "flesh and blood cannot enter,"† and secure for ever from dissolution.

Sanctify this holy season, Christian reader, and gather from it the comfortable assurance, that when the remains of pious relatives and friends are committed to the cold earth, it is only to sleep there for a while, that they may awake after the likeness of the Son of God; draw from it the hope, full of immortality, that when thy body is forsaken by the spirit, and given to corruption, it is destined to be changed and "fashioned like unto" the "glorious body" of thy ascended Lord.‡ Welcome from the domain of the king of terrors, the mighty Conqueror who brings these glad tidings of a rest in hope.

#### TUESDAY, the 4th.

#### Tuesday in Easter-Week.

In meditating on the joyful resurrection of the righteous, we must not forget to bear in mind the lamentable reverse of their case who love not the Lord Jesus Christ.

They, too, are to rise from their sleep of death; but it will be to the resurrection of damnation—it will be to stand before that judgment seat whence is to proceed the awful sentence—*Depart, ye cursed, into everlasting fire prepared for the devil and his angels.*

\* 1 Cor. xv. 42, 43, 44. † Ver. 50.

‡ Philip. iii. 21.

This life is the state of probation in which men are to determine their portion at the hour of death and in the day of judgment. Awful responsibility! Heaven and hell are the objects between which the choice is to be made. Can reasonable and reflecting beings hesitate?—O what shall we do to be saved?

Salvation is solely the purchase and the gift of Christ. It will be theirs only who are his. "If any man be in Christ, he is a new creature."§ Here, then, is the only criterion by which we can judge who have a right to hope in Christ—who can expect to attain to the resurrection of life that he has purchased, and be saved through him.

Let us then direct our most serious attention to that improvement of Christ's resurrection, as an emblem of the Christian's dying from sin and rising to newness of life, which the Scriptures make, and which is urged upon our regard by the Church.

In the 6th chapter of his Epistle to the Romans, ver. 4, and the 2d of that to the Colossians, ver. 12, St. Paul speaks of the effect of baptism as a burial with Christ. It is obvious from various other parts of the sacred writings, that by baptism there is effected the removal of the subject from a state of nature to a state of grace—from a state in which there is no title to divine mercy, to a covenant relation to God in which a title is graciously given by him, and which is the appointed mode of enjoying all the spiritual and eternal blessings of the Gospel.|| This so great change is fitly termed in Scripture and by the Church, a new birth or regeneration. Inasmuch as it brings us into that state in which it is appointed that grace shall be enjoyed for spiritual and eternal life. And in reference to this fact of baptism being a removal from one to a totally different state, a departure from that state in which we are placed by nature, and an entrance on that to which we are admitted by grace,—that holy ordinance has applied to it the figurative ap-

§ 2 Cor. v. 17.

|| See Christian Journal, vol. vi. p. 140, 141.

pellation of a burial or death, as preparatory to that state into which we pass from another.

It should be remembered that the change now supposed necessarily, and in all cases, to attend a valid baptism, is one simply of *state* or *condition*; such a change as insures salvation upon faith, repentance, and obedience, through the merits of the Mediator of the covenant into which it is admission; as enforces the performance of these conditions from consideration of the awful guilt of forsaking the covenant of our God, and the sore condemnation that must ensue.

This regeneration, therefore, this resurrection to another state of being, contains a most powerful call to the improvement of the grace offered in this state, by that *moral* change which consists in newness of life, in dying unto sin and rising again unto righteousness. As we were "buried with" Christ "by baptism into death;" so "like as Christ was raised up from the dead by the glory of the Father, we also should walk in newness of life."\*

This is the only test of Christian consistency. It is a test by which we are to satisfy ourselves that we are faithful in the covenant with our God; and by which, in the humble and unostentatious shining of the light of our good works before men, we are to promote his honour.

The necessity of this change is found in that lamentable state of depravity and corruption of the natural man, whereby his "carnal mind is enmity against God," being under that influence of corrupt appetites, passions, and affections which hinders its being "subject to the law of God: so" that "they that are in the flesh," i. e. are swayed by those appetites, passions, and affections, and not "led by the Spirit of God, cannot please God."† They "must put off" this "old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of" their "mind, and put on the new man, which, after God, is created

in righteousness and true holiness."‡ Without this, our baptismal privilege, of being brought into covenant with God, will profit us nothing, and must, indeed, increase our condemnation. Without this, all hope of being benefitted by the mediation of Christ is presumptuous, and we must be left to perish in our own sins. It is then a matter of as much consequence as eternity can impart, to know whether we are subjects of this newness of life. The only criterion by which to judge is the Scripture definition of that change. No where is this more concisely, and, at the same time, comprehensively given, than in the declaration of the Apostle—"If ye, then, be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth."§

When heaven and heavenly things are the objects of our supreme affection and care, and in humility of heart, we seek them in the way Christ has appointed; when we sacrifice to this Christian temper vanity and pride—inordinate desire, and undue efforts for the honours, possessions, and pleasures of the world—and unchristian regard for the opinions of men; when its influence thoroughly controls us, and appears in the careful discharge of all the duties we owe to God, our neighbours, and ourselves;—then, and then only can we hope to be subjects of the reward prepared for those who die from sin, and rise again unto righteousness. And this blessed state can be attained only by the grace of God promised to accompany true and living faith in the merits of his Son. For this let the interesting improvement of Christ's resurrection now suggested, excite the warm desire, and animate the zealous efforts of the members of the Church. Then, only, can they properly participate in her present joyful celebrations; and then will they be animated in them by the exalted blessings and privileges they bring to view, and the cheering hopes that they inspire.

\* Rom. vi. 4.

† Rom. viii. 7, 8, 14.

‡ Ephes. iv. 22, 23, 24. § Col. iii. 1.

TUESDAY, the 25th.

*St. Mark the Evangelist.*

Of the saint to whose memory this day is consecrated, very little is recorded in Scripture. Commentators differ as to the identity of the several Marks mentioned in the New Testament with the Evangelist. There is very respectable authority, however, for considering him as the person alluded to in each place. If this is the case, we learn of him, from the inspired pages, the following facts.

He had the inestimable happiness and advantage of a pious mother, for there is mention made of "many" being "gathered together praying" at her "house."<sup>\*</sup> There being then few, if any, convenient public places of worship, the religious assemblies of Christians were held at the houses of such of their number as had the piety and ability to afford accommodations.

He was a near relative of St. Barnabas,<sup>†</sup> and is styled by St. Peter his "son."<sup>‡</sup> This epithet was probably used in the same sense in which St. Paul calls Timothy his son, alluding to St. Mark's having been instructed by St. Peter in the Christian faith, admitted by him into the ministry, and perhaps exercising its functions under his more immediate directions. In a part of their joint ministry, he travelled with St. Paul and St. Barnabas.<sup>§</sup>

In the fifteenth chapter of Acts we have one of the numerous evidences holy writ affords of the impartiality of its penmen, and their entire removal from the efforts to maintain their cause by concealing the faults of its principal advocates, which impostors would not fail to exhibit. Reference is now made to the "sharp contention" that existed between St. Paul and St. Barnabas, in consequence of the wish of the latter to have the saint of this day for their travelling companion. St. Paul objected upon the ground of his former remissness. The result was the separation of these two eminent men.

It would be irrelevant to debate, at

present, on the circumstances of this most unfortunate affair. It is delightful, however, to perceive the Christian temper with which this dispute was terminated, and the honourable testimony which St. Paul still bore to the character of our Evangelist. Both are exhibited in his recommending him to the kind attention of the Colossians, as his fellow-worker, "which" had "been a comfort unto" him;|| and in his desiring Timothy to "bring Mark with" him, alleging that "he" was "profitable to" him "for the ministry."||

Such are the scanty materials of the history of this Evangelist furnished by the inspired pages. From early ecclesiastical history we learn of him more fully, that he was a Jew of the tribe of Levi. *John* is supposed to have been his only original name, that of *Mark* being a Roman surname, taken, according to the then prevailing custom, upon his going to Rome, where he exercised his ministry, for some time, and wrote his Gospel. He was a great deal with St. Peter in the character of an amanuensis and interpreter. The latter, and indeed principal part of his ministry was spent, with eminent success, in Alexandria and other parts of Egypt. The festival of Easter was at the same period of the year with one celebrated by the Egyptians in honour of one of their principal gods. Their minds had long harboured emotions of jealousy and hatred towards the Evangelist for the success with which he had encountered their religion. The rites in which they were now engaged filled them with zeal amounting to phrensy. In the excitement thus caused, they rushed upon the Evangelist, while celebrating the chief Christian festival, and dragging him to death through the streets, afterwards burned his body.—Blessed saint! It was only thy body on which their cruel malice could be exercised. Thy soul, rejoicing in the triumphs of martyrdom, went to be with Christ, whom, in an eminent sense, thou hadst confessed on earth.

His *Gospel* is the only writing of St.

\* Acts xii. 12.

† Col. iv. 10.

‡ 1 St. Peter v. 13.

§ Acts xiii. &c.

|| Col. iv. 10, 11. ¶ 2 Tim. iv. 11.

Mark that is preserved. It should secure for his name and character a distinguished place in the memory of the Church. Upon whom, of all the human race, should we look with greater reverence and love, whom hold in higher honour, than those who were God's chosen instruments in revealing to the world the last and most perfect dispensation of his grace! But let us weigh well the awful truth, that they will rise up in judgment against us, if, with the unspeakable advantages afforded by their labours, we take their praises upon our lips, while our hearts are far from the sanctifying influence of the religion they inculcated, in which they found their joy, and which was their passport through the changes and chances of this mortal life, to the unchangeable glories and felicities of eternity.

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FOR THE CHRISTIAN JOURNAL.

*The New-York Bible and Common Prayer Book Society.*

THE annual meeting of the New-York Bible and Common Prayer Book Society was held in Trinity Church, New-York, on Tuesday, February 29, when was read

*The tenth Annual Report of the Board of Managers.*

In submitting a statement of their proceedings during the past year, the attention of the Board of Managers is first directed to the fidelity with which a committee of their number have prosecuted the soliciting of increased patronage. The result appears in a collection of \$695; so that the permanent fund, which was reported last year to amount to \$4514 85, is now \$5157 35; and the disposable sum, this year, is \$599 40; whereas it amounted, last year, only to \$285 47.

Among the members, however, of several of the congregations in the city, the subscription books have not yet been circulated. It is expected that this will be done early in the present year. It is hoped that the advantage attending subscription to this Society (the procuring, at so low

a rate, of octavo Prayer Books) will insure full success to the application.

Five hundred dollars have been recently appropriated, in equal parts, to the purchase of Bibles and Prayer Books for gratuitous distribution.

One hundred and fifty-eight Bibles, and 475 Prayer Books have been distributed during the past year. Since the institution of the Society, in 1809, it has gratuitously distributed 2714 Bibles, 500 New Testaments, and 4492 Prayer Books; making an aggregate of 7706 volumes.

Such a number of such volumes, we may gratefully hope, have not gone in vain into the world. The knowledge, so necessary to salvation, of the Word and Church of God, which they impart—the sound doctrine, the pure morals, the evangelical order, and the holy worship, in which they are calculated to interest the understanding and the affections, we cannot doubt, have produced, and are continuing to produce, through the divine blessing, fruit unto holiness here, and everlasting happiness hereafter.

It, surely, is no small honour to aid the Church of God in promoting the objects for which she was appointed, his glory, and the spiritual and eternal good of men. It, surely, is a most interesting consideration that, by so doing, we make to our heavenly Father an offering of his own gifts that he has been pleased to promise he will accept and bless.—These privileges our Society confers upon her members. Recognizing the Church as an institution, divinely established, for preserving and extending pure and undefiled religion, she consecrates her efforts to making it instrumental in disseminating a knowledge of the “holy writ, of” which it “is a witness and keeper”\*—in recommending that “truth, of” which it is “the pillar and ground”†—and bringing men into that connexion with “the body of Christ,” in which is to be preserved “unity of the faith, and of the knowledge of the Son of God;” in which is the only security against being

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\* 22d Article of Religion. † 1 Tim. iii. 15.

"carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;" and in which, "fitly joined and knit together," grace derived from "Christ the Head" ministereth "nourishment unto edifying," unto "the perfecting of the saints," and increasing "with the increase of God," till there be attained "the measure of the stature of the fulness of Christ."\*

Such are the comprehensive and infinitely momentous objects of our institution. To place within human reach these inestimable blessings, the Son of God took our nature, suffered, and died. To enable men to attain to them, the Holy Ghost offers the directing, sanctifying, and aiding influences purchased by the Redeemer's merit.—We may contribute to bring to our perishing fellow creatures a knowledge of these blessings, to interest them in seeking them, to draw them to an humble and faithful use of the means appointed for their attainment.—Will we be remiss?—Civil Society dreading the ills of infidelity, vice, and ignorance—the Church, asking of her members to give every facility to securing the full benefits designed by her establishment—immortal souls, in danger of losing the happiness, and incurring the awful condemnation of eternity—our God calling on his intelligent creatures not to be indifferent to his honour, on his redeemed ones, to interpose in rescuing the cross from being despised, and the blood of the covenant from being counted an unholy thing, and on those who have experienced the sanctifying influences of his grace, to feel for them who, unrenewed in the spirit of their minds, are going to perdition:—these, in accents such as infinite importance dictates, put to the conscience of each one the serious inquiry—*Wilt thou be remiss?*

Signed by order of the Board,  
**J. H. HOBART, President.**

Attested,

**BENJAMIN T. ONDERDONK, Secretary.**  
New-York, February 23d, 1820.

The above Report having been accepted, the Society proceeded to the election of ten laymen, to be associated with the Bishop and Clergy of the city as the Board of Managers for the ensuing year. The following gentlemen were chosen:—Matthew Clarkson, John Onderdonk, John Sli-dell, Henry Rogers, George Dominick, Julian Ludlow, Isaac Carow, Richard Whiley, Henry M'Farlan, Richard Platt.

At a meeting of the Board on Friday, March 3, the Rev. Benjamin T. Onderdonk was elected Secretary, Julian Ludlow Treasurer, and Henry M'Farlan Agent.

*From the Episcopal Magazine.*

*The Second Report of the Managers  
of the Common Prayer Book Soci-  
ety of Pennsylvania.*

THE anniversary meeting of the Common Prayer Book Society of Pennsylvania was held in St. James's Church, on Tuesday, the 25th of January, at 7 o'clock in the evening. The report of the Board of Managers, giving an account of their proceedings during the past year, was read.

**REPORT.**

The managers of the "Common Prayer Book Society of Pennsylvania," in compliance with the duty imposed upon them by the constitution, present to the subscribers this their second annual report.

In the month of February last, being apprised by the committee having the charge of that business, that the first edition of the 8vo. Prayer Book was nearly distributed, the board gave directions to have a second edition of a thousand copies put to press, and when printed, to be placed in the hands of their agent, under the direction of the distributing committee. In the course of a few weeks the second edition was printed, which, together with the books remaining on hand at the close of the preceding year, furnished for the operations of the society 1033 copies.

Of this number there have been exchanged for smaller books, 150  
Distributed to members of the society, 302

\* Ephes. iv. 12—16. Col. ii. 19.

Delivered to orders of committee of distribution,	202
Sold,	15
Leaving at present on hand,	364
—	
	1033
Of the 12mo. book there have been delivered	
To orders of committee for distribution,	521
Sold,	79
—	
	600

In consideration of the increasing demand for the small book, for the supply of Sunday Schools and other places, the Board have purchased of a gentleman in this city four thousand copies, at a very reduced price, almost all of which remain on hand.

The board of managers would congratulate the members of the society, for having succeeded in establishing an institution which promises effectually to supply the demand for Prayer Books within our own state. Since the beginning of the year 1818, there have been distributed to subscribers and others, upwards of sixteen hundred octavo books, and nearly the same number of 12mo. making together three thousand two hundred. A large proportion of these it is probable would not have got into use, in the ordinary mode of purchase. Measures have been taken to give general information to all the churches in the diocese, stating the objects of the society, and the terms upon which books may be obtained. Whenever the congregations throughout the state shall have regular ministrations, and be led to understand the peculiar excellence of our public ritual, we may hope that the advantages afforded by such a society will be rightly appreciated.

The managers confidently hope that the friends of the society will continue to encourage its operations by their annual subscriptions and other contributions. For a few years it will be necessary to depend upon the liberality of the pious members of the church; but when the debt contracted in the purchase of the stereotype plates, &c. shall be paid, and the sale of books increased, there is

little doubt that the society will be able to depend upon its returns, to defray the ordinary expenses.

The board will take this opportunity to urge upon the members of the society the propriety of making exertion to increase the number of its patrons. The subscription list is yet very small, in proportion to the importance of the object in view; and there cannot but be many who only need to be informed that their assistance is wanted, and they will be glad to encourage such an undertaking. Every Episcopalian who wishes to supply himself or his family with Prayer Books, will find advantage in purchasing of the society; and every well-wisher to the institutions of the church of which he is a member will derive a satisfaction from reflecting that he has lent his aid in the support of an association generally useful.

By order of the Board,  
WM. TILGHMAN, President.

The following is a list of the Board of Managers for the present year:

*President*, William Tilghman; *Vice-Presidents*, Daniel Smith, Richard Dale, Charles N. Bancker; *Corresponding Secretary*, George Boyd; *Recording Secretary*, Caleb P. Wayne; *Treasurer*, Richard S. Smith; *Managers*, Samuel Bonnel, George Bringhurst, Benjamin Clarke, Joseph Cooper, George L. Eyre, Jacob Hall, Hugh De Haven, Israel Kisman, John M'Kinley, Thomas F. Leaming, James Nixon, Stephen North, John Read, Samuel J. Robbins, Francis G. Smith, William H. Todd, Thomas H. White, Joseph Williams.

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#### FOR THE CHRISTIAN JOURNAL.

##### *A Thought on the Efficacy of Prayer.*

"I will bind up that which was broken."

*Ezekiel xxxiv. 16.*

Off have I marked, with sad surprise,  
'Mid summer scenes a tempest rise,  
That ere it pass'd its raging power  
Had crush'd in ruins some luckless flower,  
The aspiring rose or lily of the vale.

But oh! it seemed that mercy there,  
Invisible, stood suppliant near;  
For soon the light and dews of heaven  
A renovated form had given;

It lived—it bloomed again.

Thus when disease, with sudden dart,  
Shoots anguish through the fearful heart,  
When cheerless droops the aching head,  
To languish on affliction's bed,

To pain and sorrow given—

But hark! what voice of peace and love  
Entreats th' eternal throne above—  
An advocate for truth and grace,  
With incense fills the holy place

A great *High Priest* in heaven.

Though now departed hence awhile  
*Faith* trusts his love and sees him smile;  
*Hope* says "while *Faith* thus hears him  
plead

The flock that he vouchsafes to lead  
Shall still lie down in peace."

What tho' the storm on earth should roll  
To prove the toss'd afflicted soul—  
Above the cloud, the *promised bower*,  
Its cheering hues shall radiant throw,

And *Faith* and *Hope* increase.

He knows our wants, and shall prevail  
Though fiery trials should assail—  
He hears our voice—the feeblest cry,  
And watching *Faith*, that looks on high,  
Shall never be in vain.

Ask in *his* name—a *Father's* love,  
Sends forth his Spirit—heavenly Dove:  
How soon the *Comforter* is near  
With crowns of joy for every tear,  
And peaceful rest again!

S. W. S.

January, 1820.

#### FOR THE CHRISTIAN JOURNAL.

##### RUTH TO NAOMI.

**FORBEAR**—nor rend that bursting heart,  
With tearful pangs thou must not know:  
Death only waits the bond to part,  
That seals our mutual fate below.

While loud thy songs, on Judah's plains,  
To heav'n their mellow music pour,  
Warm to thy God, my equal strains  
Be echo'd from thy native shore.

United here, when called away,  
The spirit roves in spheres above;  
One grave, that binds our mould'ring clay,  
Be witness of our common love.

M. E.

March 21, 1820.

##### SONNET.

##### THE CRUCIFIXION.

*Imitated from the Italian of CRESCEMBINI.*  
(By MONTGOMERY.)

I ASK'D the Heavens;—"What foe to God  
hath done  
"This unexampled deed?"—The Heavens exclaim,  
"Twas Man! and we in horror snatch'd  
the sun  
"From such a spectacle of guilt and  
shame."

I ask'd the Sea;—the Sea in fury boil'd,  
And answer'd with his voice of storms,—  
"Twas Man!

"My waves in panic at his crime recoil'd,  
"Disclosed the abyss, and from the centre  
ran."

I ask'd the Earth;—the Earth replied  
aghast,

"Twas Man!—and such strange pangs  
my bosom rent,  
"That still I groan and shudder at the  
past."

—To Man, gay, smiling, thoughtless Man,  
I went,  
And ask'd him next:—He turn'd a scorn-  
ful eye,  
Shook his proud head, and deign'd me no  
reply.

#### ORDINATION.

On Friday, March 10, an ordination was held by the Right Rev. Bishop Hobart, in Trinity Church, New-York, when the Rev. Samuel Nichols, Deacon, officiating in St. Matthew's Church, Bedford, was admitted to the holy order of Priests. Morning Prayer was celebrated by the Rev. Benjamin T. Onderdonk, an Assistant Minister of Trinity Church, and an appropriate exhortation delivered by the Bishop.

DIED.—At Flushing, Long Island, on Wednesday, March 29, in the 41st year of his age, the Rev. BARZILLAI BULKLEY, Rector of St. George's Church in that place.

His interment took place in St. George's Church, on Good Friday afternoon. It was attended by the Right Rev. the Bishop of the Diocese, a number of his Rev. brethren, and a large concourse of parishioners and other friends. The funeral service was performed by the Right Rev. Bishop Hobart, and the Rev. Seth Hart, Rector of St. George's Church, Hempstead, and an impressive and edifying discourse delivered by the Rev. Evan M. Johnson, Rector of St. James's Church, Newtown. The church was crowded to overflowing, and every thing conspired to render the occasion most solemn and affecting; and to evince how deeply engaged were the feelings of all present in the mournful services. The good man now rests in hope beneath that altar at which he has so often received and distributed the symbols of that body and blood, the faithful receiving of which has promise of a resurrection to eternal life.

Rarely has there been a call to shed the tear of bereavement over greater worth than that which characterized the deceased. Humility, simplicity, and sincerity, those cardinal Gospel virtues, eminently distinguished him. His qualifications for the ministry consisted in true and unfeigned piety, deeply and thoroughly influencing his heart and life—in unshaken belief of the genuine doctrines of the Gospel—in firm attachment to the Church of Christ, as characterized by doctrines, a ministry, and worship congenial with his revealed will, and with the tenets and practice of primitive Christianity—in a proper sense of pastoral duty, and the faithful discharge of it—and in a mind of very respectable order, and improved by diligent and careful study. Without any arts to win applause or promote his popularity, this excellent man invariably gained the esteem of those who knew him; and this esteem was heightened as intimacy increased. The tears of his bereaved flock speak their sense of the loss they have sustained, and the affectionate regard in which they held their faithful pastor.

Mr. B. was remarkable for love of order in the Church, and conscientious observance of her rules and ancient and edifying usages. He looked upon his Bishop as his spiritual father, cherishing for him the respect and affection of a son, and governing accordingly his conduct towards him. To his brethren in the ministry, he felt, and ever manifested, all that can be included in *fraternal love*; and richly entitled himself to the high esteem in which he was held by them.

With a heart, warmed by the purest emotions of Christian charity, and a deportment so congenial with them as to gain for him the esteem of all, he maintained, with unshaken constancy, the peculiar doctrines of the Gospel, and their legitimate offspring, the peculiar principles of the Church in which he ministered. He was not only attached to these in the abstract, but carried his Christian consistency to the maintaining of all the consequences justly flowing from them.

By the divine blessing upon the

means he faithfully used, he attained to an habitual preparation for eternity. Accordingly, when, though with considerable suddenness, his symptoms assumed a dangerous aspect, the equanimity that had characterized him through life, was not impaired. He knew in whom he trusted, and reposed, with joyful confidence, on the sufficient merits of that Saviour to whom he was united by a living faith, and to whose atonement it had been his delightful occupation to direct sinners for pardon, sanctification, and salvation. A visit from his Bishop, the day before his death, afforded him the opportunity of uniting with a little band of his parishioners in celebrating, for the last time, that Saviour's love, and seeking his grace in his Holy Supper. *I am thankful—God knows I am thankful for this*—was the simple but heartfelt expression of the pleasure that had been thus afforded. In taking leave of his Diocesan, he calmly declared his full assurance, that although they should not meet again in *this*, they would in a *happier* world.

A short time before his dissolution, a kind Providence gave to his weeping friends the unspeakable comfort of a return to that possession of his faculties which had, for a while, been suspended. Precious, consoling, and edifying were the remarks he then made. In the perfect collection and tranquillity of mind whence they proceeded, he fell asleep. Sweet is the sleep in Jesus.—That is *his*.—It may be thine, Christian reader—it may be your's, bereaved flock, whose salvation was the object of his faithful labours, and of his constant, fervent prayers—if your's be his vital union with the Redeemer.—Let that flock delight to recall the services he rendered them while he was over them in the Lord. Let them not forget that they are to meet him at the judgment seat of Christ, and there answer for the effects which they suffered those services to produce. May the memory of his virtues be dear to his brethren in the ministry, and his call, in the prime of life, to render an account of his stewardship be *laid to heart*.